THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered."*—ISA. 29: 9-10.

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## DEATH OF PRESIDENT CANNON.

ON Friday 12th inst., at 7:22 p.m., the following telegram was received from President Snow, "President Cannon is dead."

President Lyman, who was at "42," immediately repeated the telegram to the sons of the deceased who are on the Continent, one at Stockholm and another at Rotterdam. To these the news will be inexpressibly sad, as it will be to all the missionaries from Zion, and to the Church at large.

President Cannon has been so long in active service and prominent position, that every member of the Church was as familiar with his name as with that of the President himself, and to say that a gap is left not easily filled is but to say what has been said before of his associates and predecessors.

It has been demonstrated from the beginning that the great work of the last days did not depend on man, though the onlooker and opponent have said so time and again. It was first said of the Prophet Joseph Smith, for when his enemies had marked his growing influence and power, they said of him, "If the law cannot reach him powder and ball shall." They thought the stability, nay even the existence of the Church depended on him; but it was not so, and though he died "sealing his testimony with his blood," the Lord had already prepared and educated his successor, and while for the moment the Church was shocked and some of its members, who had "pinned their faith" to the man, suddenly flew the track, the work rolled on and assumed grander proportions and exhibited more vitality, proving that the work was indeed of God.

Opponents then concluded that if President Young were but out of the way disentegration of the people was a sure result; but he lived to baffle all his enemies, and when his summons came, scarcely a ripple of anxiety was manifest in the Church. The enemy, chagrined and disappointed, concluded that the older brethren held the key of order and continued union, but Presidents Taylor and Woodruff each played their appointed part and passed away. The Church continued, however, and under President Snow's administration the grandest missionary work has been inaugurated and carried on to further success.

The opponents have said repeatedly that late administrations were indebted to the shrewdness and capability of President Cannon. It has been concluded that his diplomacy, his talent, his practical ability, were all in all to the Church; but this was not so either, President Snow presides, the deceased was his First Counselor, but neither have ever assumed that native talent or individual ability moved this wonderful work of the latter days. Gifted and endowed though each and all of these men have been, with many others, it is not on record that they have claimed other than that they were the servants of God, anointed with a holy calling, even that of the Priesthood, for their own special work and to fill their own particular place.

President Cannon's death, therefore, will in no way retard the work he loved. Gifted though he was, able, undaunted, devoted and persistent, yet he claimed no credit, and none knew better than he that his demise was as assured by an ordination as that his original call was of divine appointment and by the predetermination of God.

That methods may change and policy be affected is not unlikely. Every individuality working under inspiration becomes a force in itself, but principle remains eternal, and "He who sees the end from beginning" has always provided His "ministering servants," He has prepared and made them susceptible to His overruling hand. There will be no change in the Divine intent, no temporizing with those who are given to change, "The foundation of God standeth sure," and no apparent accident, no miscalculation of human wisdom, no dream of personal power can mar the program which was long ago appointed, and is now hastening to its fulfillment.

The fidelity, the devotion, the resolution which marked President Geo. Q. Cannon has beyond doubt had its influence on the Church. His earnestness, his zeal, his oral and written words have been a mighty factor in the development and cultivation of the people. They weighed and listened to his burning words and hailed his presence among them as a man—a servant of God; but they were rare who "pinned their faith to his sleeve," for there is an ever abiding consciousness in the Church that He who raised up these "men of renown," is even now fitting a host who will be as valiant, as fearless, as faithful as any of the past. President Cannon was admired, loved, revered for his history, for his work, and many will take courage from his studious, laborious and consecrated life, and become as indomitable as he.

His glorious work, the product of his brain and thought, will long survive; but his associates are mighty men as well, they hold the keys of

power and the authority of God, and if for the moment a faithful counselor is missed, and his practical experience lost, be sure the Church will not be checked in growth, its course is long ago decreed, the links which have bound our association and thought with the Prophet may be removed one by one, but living Prophets and living testimony will remain with the Church to give and establish the word of the Lord for ever and ever.

N.

## A LECTURE OF THE LONG AGO.

PUBLISHED AS A MEMORY, HISTORIC AND INFORMING.

[*Concluded from page 231.*]

Now, do you think the Authorities understood the people, that they foresaw the temptation and prepared for commercial and financial salvation? As watchmen upon the towers of Zion they surely did, and it will pay now to glance at the procedure which they forthwith inaugurated.

In a small way in some of the outlying settlements there had been attempts at mercantile co-operation, but these had been of local origin, and hardly appeared even to suggest imitation; but the matter was taken up in "the School of the Prophets," then in after meetings in the City Hall President Young expounded his theory of a great possible combination for the purposes of doing the business of the community, through those who were among the permanent ones of Utah's population. There was a little jealousy and suspicion. Some were fearful of non-success, others realized that even if desirable, ability was not so abundant as to justify the venture; yet the emergency was great, it appeared as if it was then or never, and in Council it was presented pro and con. Finally a committee was appointed to feel around the "Mormon" merchants and ascertain their ideas. It was discovered that they were loath to yield the position held by virtue of "counsel," and on reporting to President Young the result, it was suggested that if the merchants were unwilling he could fall back upon the people and gather all the needed means. "Ah!" said he, "if I have to do this I shall act toward the "Mormon" merchants as I have done toward the Gentiles. I shall leave them out in the cold, and their goods shall rest upon their shelves!" This decision soon found its way into business circles, and as every man understood the workings of that indomitable leader when the interests of Israel were involved, they surrendered "like little men." Leading merchants were bought out, which gave the needed premises, then others took stock in the organization, but paying in goods; several more sold their entire stock, and with between 3 and 400,000 dollars in goods on credit and stock, with some invested money, Z. C. M. I., as it was called, became established, and a buyer was sent to New York and other cities to select, purchase, ship goods and establish credit. Mercantile circles were chary of co-operation in general, its reputation was not good in the east, but after eight months of business the buyer returned and reported that if desired he could almost buy New York. There was one item of instruction

given to this agent which was significant of the character of President Young, said he, "This institution is intended to avoid the multiplicity of middle men, and I want you, as far as possible, to *purchase from first hands*, from manufacturers and importers, ship in large quantities, and thus secure special rates, so that the people of Utah can get all that can reasonably be expected in return for their money or produce; also bring nothing of a poor quality, buy the best of everything, for that is not too good for the Latter-day Saints."

Now, lest there be those who hardly realize what this buying at first hand means, I will give a local illustration. No doubt most have heard how a few years ago there was shipped a large amount of wheat from Utah to England. This wheat you farmers sold in the several settlements to your local store, who gave in exchange goods they had bought from Z. C. M. I. This was gathered from many localities, then put upon the cars and shipped to California, then the brokers had it loaded into a vessel which took it to London. There the cargo, probably, was divided between three or four grain dealers, who in turn sold it to a wholesale miller, he converted it into flour, and then sold it to a wholesale dealer in flour, he again distributed it to a baker, probably one on a large scale, then a little shopkeeper bought it and sold it to a laboring man for the sustenance of his family. Now to repeat: Z. C. M. I. made a profit on their goods, the local store also made a profit, the railroad made a profit, the vessel made a profit, the wholesale London dealer in grain made his profit, the lesser one made his, the baker his, the shopkeeper his, and the man who bought or ate the bread paid the whole. Now, if you could have brought the producer (the farmer) and the eater (the artisan) close together, the one might have got more for his grain and the other more bread for his money. So much for the middle men. This great importing house was to avoid middle men, and land its purchases of merchandise in Salt Lake City, preparatory to distribution. In order that these goods might reach the people, it was advised of the authorities that every ward and settlement should forthwith organize its own local co-operative store, that as far as possible every family should be interested, and none in excess of another. Let me present for a moment an illustration. At a certain ward meeting for organization, after preliminaries, several volunteered certain amounts, one $250, one $200, another $100, and so on, but the question came up in order, in the first place how much money is necessary, will $1,000 answer? Yes! Well, how many families in the Ward? Leaving out some poor say 333⅓, and at $3 each you have the amount. But could every family raise this? Yes! If not in cash always, yet in something which the ingenuity and ability of the Ward agent could turn to account, then if, after running awhile, it was found that more capital could be profitably absorbed, a call was made on each for $1.50 more, then for another $1.50, and there was $2,000 of stock, in which all were equal. Now, there are investors who are very impatient if they have no dividend, and all well-conducted businesses should be profitable. When stock-taking arrived, and the profits were discovered, one-half was transferred to every stockholder, and the other half was distributed to each purchaser *pro rata*, so equality was maintained,

and every shareholder felt interested in sustaining his own store and supplying all his wants *there*, as he had profit on his stock and profit on his purchases also! All these local stores were expected to support the parent institution, they were its children, its patrons, and so far as they had the same spirit and did business not particularly for money, but as being owned by and established for the people, the financial and commercial unity of the people would have been assured, and no rivalry, local or general, could have swerved an intelligent people from allegiance to their own interests and institutions.

But in regard to this as to other of our institutions, there have been jealousies, and not unfrequently some misrepresentation. It has been asserted many times that Z. C. M. I was only like any other partnership or business, that it, in fact, was a monopoly established and composed of capitalists who were no more than any other firm seeking to do business with the people. Let us look at this for a moment. How was this established? Was it not an inspirational movement? Did it not emanate from the highest authority in the Church? Was it not meant for the temporal and financial salvation of the masses? Has it not been officered by the leading men of Israel? Was not President Young its President? Were not several of the Quorum of the Twelve among its directors, and is not this feature of its organization continued? Is not President Taylor (now President Snow) its President, and his associates among its directors, and are not all its officers and employees all members of the Church, and was it not sustained by name and vote in the General Conference of the Church? Then as to its stock. To be sure its shareholders have been more numerous, yet they approach a thousand, and if there is a regret it should be that they are not ten times more numerous, and joined in establishing similar organizations in every section of the Territory!

There are some large stockholders, individuals; but the largest stockholder is this congregation I see before me, although probably you did not know that you had any interest there whatever. But how is it? Why the largest stockholder is the Church, one-third of its million of capital is owned by the Church! Now, who is the Church? I am reminded of a stranger who visited one of the city schools, and on making the enquiry "Who is the President of the United States?" one little fellow instantly put up his finger and responded, "Brigham Young!" So were I to ask "Who is the Church?" some might say, "President Taylor or the Twelve!" But this is not so, the people constitute the Church, so this is in great part their institution, they control it by the Authorities, they vote for it, hence they are under moral, religious and financial obligations to sustain it in preference to any and all other competitors for their patronage and trade.

Then again, consider its name, "Zion's Mercantile Co-operative Institution." What and where is Zion? If anywhere surely among the Latter-day Saints. This was established for the welfare of Zion, not for Babylon, not for the stranger, not for the alien, not for our enemies, but for Zion.

Mercantile, that is to purchase, distribute or create merchandise or labor products needed by the people. It possesses its special and understood

mission, it is not speculating in mines, or gambling in grain, or creating corners, its sphere is legitimate and everywhere understood.

Co-operative, this implies numbers and unity, also advantage for the whole, it is not for any one man, or to give wealth to an individual. Selfishness, avarice, the spirit of trade or greed is not its spirit, it is to do good and for the good of the masses—for the whole. By combination a saving, protecting and preserving institution, it is not a shadowy thing, a transient organization, there is permanence implied, it is not intended to be overthrown, but to endure; it is as a whole Zion's Co-operative Mercantile Institution. Its motto and escutcheon is also suggestive, the all-seeing eye and "Holiness to the Lord" is over its door and on its official papers and books. No tricks of trade, no fraudulent weight or measure, no adulterated goods, no dishonesty, chicanery or seeking to take advantage of ignorance or of circumstances should by it ever be taken into account. Honesty, integrity, fair dealing are presumed to be its characteristics, and its history bears out these views, it has been the friend of the people, it has studied their interests and been the bulwark against oppression in others. It never made a corner in goods or took advantage of scarcity to increase the prices, and though not probably perfect, it excels in all these things the average individual business man or organization.

Years have elapsed since this presentation and review, it is inserted in the STAR as a gleam of history, and at the time a faithful presentation of an institution which still retains its pristine vigor, and bids fair yet to be the great bulwark against trade extortion as it is against illegitimate competition. Some day it will emerge into greater power and universal favor as an undisputed friend to the masses, and the accepted inspirational representative of honor in the devious way of ordinary trade.

N.

## ABSTRACT OF CORRESPONDENCE.

ELDER LESTER MANGUM, writing from Aintab, Syria, supplies the following items in his favor of April 3rd:

"Since you heard from us last our number of missionaries has decreased. Elder Page has been released on account of illness, and left last month for home. This left but four, and as we are so few we were each assigned to different fields. President Herman is at Haleb just now, but expects to leave for Haifa in a short time. Elder Holdaway has gone northward, and reports that he is having an enjoyable time. Elder Booth left here about three weeks ago to labor in the vicinity of the northern waters of Euphrates. He stopped first at Birijek, but the municipal authorities ordered him to retrace his steps. There was great excitement in that old city on the banks of the Euphrates for a few days, all caused by the startling news that a new prophet had appeared. Brother Booth was summoned before the mayor and informed that he must leave for Haleb, that he, his tracts and books might be examined by the Pasha. In the interim he was forbidden to hold conversations with the Christians, but he was given permission to preach to the Islams to his heart's content. It appeared

that they were quite sure he could make no inroads upon Mohammedanism. Be that as it may, he made the most of the opportunity, and at his departure felt that he had made a few friends, if not any converts. He was taken to Haleb, his belongings examined, and all of his tracts were sent to Constantinople for re-examination. He has returned to Aintab and expects to leave for the east again in a short time. He is forbidden to call any congregation together for the purpose of preaching to them. If he does this, they threaten to send him where they have sent his tracts. The sky is a little cloudy just now, but we are hopeful, and are patiently looking for the silver lining."

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In a congratulatory letter from Elder B. R. Birchall of the Manchester Conference, there occurs the following interesting item, which we have pleasure in presenting:

"Let me say that we have had many good meetings of late in various parts of the Conference, with large and attentive congregations, and good is sure to come out of them. It has been my joy to deliver many copies of President Snow's Greeting, both to men of influence, as well as to others in more humble situations in life.

"As the result in one instance I received a letter from a friend, holding a high position at the time in Oldham (but since gone to Leicester), in which he says, 'In myself I am convinced that yours is the real, true and only Church of Christ on the earth, and I must get to know more about it. Have you any place of meeting for your religion in Leicester?' Needless to say I have put him now in touch with the Leicester brethren, that the investigation may continue, and I hope to be greeted as the result of giving a 'Greeting,' with the news that our friend has been registered among the Saints of God."

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President Andreas Peterson writes as follows from Copenhagen, April 3rd:

"Last night I came home from Aalborg, where we had an excellent Conference. Sunday afternoon and evening we had meetings in the large, fine hall in 'Hotel National.' All the Elders in that Conference are feeling fine, and they have done good work during the winter. Twenty-one souls have been baptized since last Conference."

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President N. P. Aagard (April 3rd) of the Welsh Conference informs us that:

"Besides the regular report as forwarded to you, we have had five of the young local sisters distributing tracts on Sunday between the afternoon and evening meetings, which they do with pleasure and with good effect.

"They go from door to door just as we do, and besides giving the tract they extend an invitation to our meetings."

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He who cannot be happy in the position God has chosen for him, cannot be happy in any position he can choose for himself.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 18, 1901.

## WEDNESDAY NIGHTS.

So long as the Elders and the emigration was from Glasgow, there was a certain feeling of regret at "42," Liverpool, that no opportunity was had for congratulation, or for instruction to those departing homeward. No doubt the Elders felt this very much at times, by some returning on account of personal sickness or unfavorable conditions at home; but no word of sympathy or blessing could be given or tendered, as was desirable. Neither did the faithful or successful Elder feel satisfied that no word of comment or expression of satisfaction with their labors was given, it being impossible to visit Glasgow always, even for so desirable a purpose; but now that all departure as well as arrival is *via* Liverpool, it is very pleasant and a gladsome thing to see the brethren and the Saints, to shake them by the hand, give them needed instruction and see them settled aboard, as President Lyman generally does, and then to wave adieus as the steamer leaves the landing-stage. It is a cheery—a final good-bye which is appreciated by the ones leaving as well as by those who remain.

Associated with these sailings and departures is another very pleasant feature which we have much enjoyed, and now look forward to as a time of special refreshing, viz., the evening meetings at the Liverpool little chapel. These used to be on Thursday, but the bustle, anxiety and work of that day seemed to unfit the participants, and a kind of tired and lonely feeling seemed to take the place thereof, suggesting rest rather than worship, and making that a task which naturally should be exhilarating and refreshing indeed, so meeting time was changed to Wednesday with marked advantage. The room is large enough for the emigrants, and as the Elders are included, while visitors often come to see their friends off, glorious times have come to us all by reason of the wonderful variety which falls to the lot of all who thus fall in with us as it were almost by accident.

Brethren from every section of the Mission have an opportunity of relating their diversified experiences among all the nationalities of the Continent, and all the British Elders have equal opportunity to tell in the place where their maiden speech was offered, the ripe conclusions garnered from the field of missionary experience. Testimony once halting has become solidified, inexperience has given way before opportunity, hesitancy and timidity have given place to confidence, and the impress of individuality rests now where powers untried and undeveloped were comparatively

unknown. There is less of repetition, less imitation, less formality of expression and a marked absence of stereotyped phraseology.

It is easy to note this growth and development of mental and spiritual life, this appropriation of truth, this facility of reproduction and general evidence of absorption in their duty and work, to say nothing of the suggestive future which becomes our comment as we listen and smile, then heave a sigh, drop a tear, or give place to an inspiring thought as to the richer, happier years to come.

We have had observation of hundreds in this way and in this spirit, the feeble beginning and the triumphant return, the absolute humility in the midst of strangers in a far off land, in contrast with the untiring devotion and a sublime faith which comprehends the secret of success, the "going forth weeping, bearing precious seed," as the Prophet has it, and "the returning again, rejoicing and bringing their sheaves with them."

While this has been our experience with the young brethren, we have similarly marked the career of many of our young sisters, unused to the world, unfamiliar with its errors in faith and strangeness in other things, they (the sisters) have been equally brave, persistent, devoted and exemplary as their associates in the missionary field; they have, in fact, found access where the brethren would have failed, they have done their own work in their own way, with that modesty and sweetness which has won encomiums even from bitter opponents. In tracting, visiting, bearing testimony, taking their part in street work as well as in the halls, they have been an inspiration and example to the brethren and a marvel to the observers just as they are, until criticism has been disarmed; and the conclusion has become notorious in the outer world, that both sexes are specially trained, intelligently selected, and purposely sent out as models in all that captivates and allures, save where priestly warning has done its deadly work and closed the homes and hearts of some who really desired to know the truth.

We have enjoyed meeting in Conferences and District Meetings these heralds of salvation to a perishing world; but even that enjoyment was but a preliminary to the Wednesday nights referred to, when after a good—a well-filled mission, they have been on the eve of returning to their homes and friends, there has been a fulness of joy in this, and an intensity of satisfaction too deep for utterance, too rich for words.

So we place among our treasured memories, our times of joy, our seasons of refreshing, these meetings in the "upper room." We have felt that whether from Iceland, Turkey, Sweden, Norway, Denmark, Germany, Switzerland or the Netherlands, languages and lands, institutions and creeds, profession or toil, are none of them barriers to that invincible spirit of testimony that warms the heart, enlarges the thought, converts the soul and makes each one a new creature in Christ. This is the seal of divinity, the power of testimony, the secret of unity, the realization of promise, the key of hope, the triumph of faith, and the unmistakable inspiration of our "Wednesday nights."—N.

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We received a very interesting and remarkable letter from Brother J. C.

Thompson of Radcliffe, which but for the present pressure on our columns we should like to reproduce. Brother Thompson has had a strange experience. We hope that his faith and testimony as to the Gospel will increase, he has the making of a servant of the Lord in him, and we hope to hear of his continued integrity to the truth and of the salvation of his family. We thank him for his recital and his clippings also.

THE spirit of emulation and originality is spreading in the Conferences, if we may judge by the last invitations received. Manchester, for the 14th inst., leads with a folder having "the Beehives" as an emblem, and the word "Industry" as a motto. Then comes Bradford with a triple folder for the 21st inst. It bears a vignette of President Snow at the front and very suggestive words and texts, with the announcement of the Conference. Glasgow comes last (up-to-date) with a very unique one on colored paper, and a recapitulation of the names of the Elders in that Mission, without location. The two former have the "Articles of Faith." Thanks for the copies, you are all doing fine.

ALL that we know in regard to our revered President's death in Monterey, California, is given in the telegram found on our first page. Details will be given in the STAR when papers are received from Salt Lake City.

CHANGE OF ADDRESS.—The address of the brethren in Middlesboro' is now 6, Pembroke Street, of that town.

CLERKS of Conferences would confer a favor by sending in reports of their conferences for publication as soon as possible after the close.

APPOINTMENT.—Elder Ernest Bramwell has been appointed to preside over the Manchester Conference.

RELEASES.—President James M. White of the Manchester, Elders Walter Cottrell and Samuel M. Kershaw of the Bradford, and Sister Alice Farnsworth of the London Conferences respectively, are each honorably released to return home on the s.s. *Commonwealth*, which sails from Liverpool on April 25th inst.

CONFERENCE NOTICE.—The Semi-Annual Meetings of the Newcastle Conference of the Church of Jesus Christ of Latter-day Saints will be held on Sunday, April 28th, 1901, in the Cordwainer's Hall, 20, Nelson St., Newcastle-on-Tyne. Services will commence at 10:30 a.m., 2 and 6 p.m.

## ABSTRACT OF CORRESPONDENCE.

PRESIDENT JAMES L. MCMURRIN continues his interesting itinerary to President Lyman under date of April 4th, from Berlin, as follows:

"On the 26th of March Presidents Schulthess and McDonald and Sister Booth and I were to have gone to the 'Falls of the Rhine' together. We

arranged the evening previous to go with the 8:20 a.m. train. When the time arrived for our departure, however, our two Presidents were unavoidably prevented from accompanying us, so we brushed up our German and made the visit alone. The falls were not such an inspiring sight as when I visited them last summer, owing to the water being low, but still they were wild and charming even in low water. Our first view was from the train, and was disappointing, but the nearer we approached to them the grander they became, till when we had gone down the winding paths of the river bank as far as we could we stood there thrilled and speechless with the glory of the scene, we felt what, as Byron says, we could 'ne'er express yet could not all conceal.' I am glad you have seen this sight, for it relieves me of the necessity and responsibility of attempting to describe it, a task utterly beyond my powers.

"On leaving Zurich we agreed to meet our brethren at Winterthur, so after spending all the time at our disposal around the dear old falls, we took train for that point. Here we were met by Brother Billeter, who kindly escorted us to his home, informing us that an American dinner was awaiting consumption. On arriving there we met his good wife and sweet little girl, who recently arrived from Utah, and then we had a dinner fit for a king. It is useless to add that we did justice to it, for I know that your confidence in us in this direction is strong. When I looked at that sweet little Utah girl and heard her talk, it carried me back to several more whose loving faces and childish prattle have poured so much joy into my life, and the thought of whom inspires me with imperishable hopes and resolves for the future, and I praised our Father that I had lived and battled through the years thus far.

"At Winterthur we held a nice little meeting with the Saints and friends, and enjoyed the sweet influence of the Holy Spirit. Among those present were the father and sister of your beloved little girl. Many were their enquiries concerning the little pet, and also the good wishes for her and those into whose kindly hands she has fallen. How I wish the other girl, a sweet, innocent child, were only in the same place. The father is willing to give her up, and I hope and pray that she will have the opportunity of following her sister to Zion's land. All your friends at Winterthur inquired kindly for you, and send 'beste Grusse.' Brother Howard, who expected to labor in England, but was sent on to Switzerland, is located at this place. He is well and happy, and not only not sorry that he is here, but rejoicing in the fact, as are also the other brethren who were transferred here. They are noble young men, and I am proud of the beginning they are making, and of the good spirit they manifest. Were I a prophet I should have much to say concerning what they will accomplish, but I forbear. We, President Schulthess and I, spent the night at Sister Kellar's, and received that whole-souled welcome so characteristic of her.

"From here we went to Munich, and met another of those choice spirits that left home to labor in Great Britain, and was sent on to Germany. I refer to Brother Thomas E. McKay. He also, like the others referred to, is happy in the change. We had a good meeting with Saints and friends, though no liberty is enjoyed here. Brother Clarence M. Cannon has been

laboring here, but is released to return home. This meeting was his farewell gathering. The manner in which the Saints were affected over his departure for home was an unerring proof and a splendid testimonial as to his devoted and faithful labors. Nearly all were moved to tears. You will remember our soldier member here, Brother Fitzer. He was unable to get away from the ranks to attend meeting without presenting some very pressing reason, so he told the officer in command that he had a brother coming to Munich that night, and leaving in the morning, whom he was anxious to see. This proved to be effectual, and we had a happy visit with him and others.

"Next morning we went to Nurnberg, and were met at the station by Brother Höhne. You will probably remember him, he is a small man, and has been in the field only a few months. He was delighted to see us, and the joy was mutual. He is like our beloved Brother George Davis of Liverpool, an incessant worker, a coal of fire, and though located in a field where no liberty is extended to the 'Mormons,' yet he is happy and believes he has a fine district. We had a good meeting, though no singing could be indulged in, and the speaking had to be done very quietly. We went through the old castle during the day and saw the famous instruments of torture such as the 'Young Frau,' the 'rack,' the 'thumbscrew,' and many others too numerous to mention, and we felt as we held our little meeting in secret and in quietness, that the spirit that characterized those days of intolerance and torture was still hovering over this world-renowned city. One time when the Saints were holding meeting here a policeman surprised them, arrested all present and they were fined 20 marks each. Recently another officer dropped in when President Schulthess was there at meeting. He and all the rest were arrested. The meeting was stopped at first, then they were ordered to go on. President Schulthess preached them a good discourse, and the Spirit of the Lord attended his remarks to as great an extent as at any time since he has been in the field. All parties were summoned before the police and let off this time with a warning not to hold any more meetings or read the Bible to the people on pain of fine and imprisonment. 'The Lord moves in a mysterious way' to bring to pass His purposes. To-day that policeman is friendly and investigating, having subscribed for the *Stern*. Brother Höhne took us around the old wall of Nurnberg, and showed us the prison where they threatened to put him if he persisted in preaching the Gospel of Jesus Christ; but he is undaunted, his heart is strong and his spirits light, and I felt like blessing him for his faith and courage.

"From Nurnberg we went to Chemnitz and held the first public meeting that the Latter-day Saints have been permitted to hold in that place. They have petitioned for this privilege several times heretofore, but the request was denied them. An opposition meeting was held in the same building, but still our hall was full. I have been very much gratified to witness the number of strangers that attend all our meetings, every advertised meeting is well attended.

"Next day we went to Dresden. You will remember your experience here two years ago. You were instructed as to what you *should not preach*,

and were not allowed to do any praying or singing. This time we held our meetings in a magnificent hall, decorated with lovely paintings, curtains and large looking-glasses. This hall was secured for two meetings at a cost of only fifteen shillings for both services, and we preached, sung and prayed as we pleased. Scores of people poured into the hall till every seat was taken, and we had a never-to-be-forgotten time. In this Conference there are two more faithful soldier members, one led the singing and the other has charge of the Frieberg branch. Both are bright, intelligent and full of faith. One is reminded of New Testament times in going through these branches and finding devoted soldiers in the ranks of the Saints. You will remember Brother Beck, one of the soldiers referred to. He was ordained a Priest when you were in Dresden. He has stood nobly and worked faithfully, being the mainstay of the branch at Frieberg, so we thought him fully deserving and that it would be wise and just to ordain him an Elder. There was no Elder in the branch, no one to administer to the sick, so we promoted him as a reward for faithful services. Another deserving member is Brother Schulze of the Leipzig branch. What Brother Beck has been to the Frieberg branch, the latter has heen to that of Leipzig. Now he comes forward and volunteers to serve as a missionary like the Elders from Zion. There is great need of more laborers in this field, so we did not hesitate to ordain him an Elder and set him apart as a missionary. He has a good knowledge of the Gospel, the means at hand necessary for the work, and strong faith in the Lord, so we said to him, 'thrust in your sickle and reap.'

"One of the students in Berlin is anxious to give up his studies and take up missionary work. He has applied for the privilege, but it has not been granted yet. We were surprised and grieved the other day to learn that Brothers Markow and Lau had been banished from Hungary. They have been doing a fine work in that field, and as a result the priests procured their banishment. They were given three days in which to leave, but before doing so they baptized twelve more souls. All their converts are Catholics except one. They have ordained two Elders and left them in charge of the branch. President Schulthess and I went to Oderberg in Austria, and met the banished Elders. It was a joyous meeting, and we spent a happy time together for a few hours. Brother Markow has labored alone nearly all the time during the past two years. He has been banished five times and imprisoned twice, but nevertheless he has done a good work and is well and happy. The brethren informed us that they had found some fine people in Temesvar, where they were laboring, and that the two Elders they have left in charge are bright, capable men. There is good liberty vouchsafed to natives of Hungary, so these local Elders will make an effort at once to get the privilege of holding meetings, and what seemed a calamity may prove to be a stepping-stone to greater liberty. Brother Mathis will be sent to Temesvar soon with instructions to proceed very cautiously for awhile. He will operate in connection with the local brethren somewhat after the plan of the missionaries in Hamburg. Brother Thomas E. McKay will take the Presidency of the Frankfurt Conference vacated by Brother Mathis, Brother Markow will take Elder McKay's place in Munich,

and Brother Lau will go to Hamburg. To the faithful Elder there are no lasting discouragements, obstacles arise occasionally, trials come from time to time, but he readily adapts himself to his surroundings. So it will be with our banished brethren; they will at once take up their work in Germany as though nothing had happened.

"We had a lovely Conference in Dresden. The weather was excellent, liberty was vouchsafed to us, meetings were well attended, the speaking was spirited, and all felt well repaid for the time and means expended. On Tuesday night we held a meeting at Gorlitz, and to-night at Breslau. At each place we had a good attendance, and freedom to conduct our meetings as we desired. Gorlitz is the place that is situated somewhat like Jerusalem, but more of that later.

"Sister Booth has been doing grand work both in Conference and Priesthood meetings. The Lord has been with her in testifying of the Gospel truths, and the Saints have wept for joy under her burning words, while new life and determination have been infused into the missionaries. Her visit is proving to be a source of great strength to all with whom she meets, and both Saints and Elders flock round her like doves to their windows. Incalculable good will result from her tour of the Continent. Many a drooping spirit will receive fresh courage from her inspired words."

## MANCHESTER CONFERENCE.

THE Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, (Manchester district), convened in the Co-operative Hall, Pendleton, Sunday, April 14th, 1901, President James M. White presiding.

Among those present were: Presidents Platte D. Lyman and H. W. Naisbitt of the European Mission; Elders A. L. F. MacDermott and Caleb W. Haws of the Liverpool office; President Wm. J. Facer, Elders D. C. Kimball and W. H. Nightingale of the Liverpool Conference; Elder Jas. A. Fishburn of the Leeds Conference; Elder Granville Barlow and Sister Emily Brinton of the Sheffield Conference; President James M. White and all the traveling Elders of the Manchester Conference (except Elder Jesse G. Evans, who was detained at home on account of ill health).

10:30 a.m. Singing. Prayer by Elder Thos. B. Wheelwright. Singing.

President James M. White extended a hearty welcome to all at our Conference. Explained the purpose of the Elder's laboring in this land. We bring the glad news that an angel from God has come to earth, and restored the glorious Gospel.

The statistical report for the six months ending April 14, was then read: Branches, 12. Missionaries from Zion—Seventies, 25. Local Priesthood—Elders, 18; Priests, 15; Teachers, 6; Deacons, 3; members, 289; total officers and members, 331; children under eight years of age, 90; total number of souls, exclusive of missionaries from Zion, 421. Tracts distributed—from door to door, 51,500; in open air meetings or otherwise, 1,525. Books distributed—sold, 222; loaned, 552; given away, 239. Strangers' houses visited—with first tract only, 11,568; by first invitation, 738; by re-invitation, 1,147. Gospel conversations, 3,176. Meetings held—hall,

218; cottage, 112; out-door, 4; Sunday school sessions, 69; M. I. A. sessions, 27; Bible or theological classes, 140; Priesthood, 13. Meetings attended—indoors, 1,795; outdoor, 25. Baptisms—new members, 23; children of members, 3. Confirmations, 26. Children blessed—of members, 4; of non-members, 2. Died—over eight years of age, 3; under eight years of age, 2. Received 3. New subscribers for the STAR, 6.

President Platte D. Lyman announced the sad news of the death of President George Q. Cannon in California, on the 12th inst. Referred to the illustrious life of Brother Cannon; also spoke of the organization of the Church and the perpetuity of the work. The work does not depend on any one man, "Men may come and men may go, but the work goes on for ever."

The general authorities of the Church and the Presidency of the European Mission were then presented and unanimously sustained. Elder James M. White was unanimously sustained as President of the Manchester Conference, also the following traveling Elders in their respective districts: Bolton—Ernest Bramwell, H. Wallace Boden, Jesse H. Argyle, W. H. Booth, J. O. Webster and W. J. Wright; Manchester—M. C. Rigby, Wm. Y. Stoddard, Jos. D. Harker and Jesse G. Evans; Oldham—Thos. B. Wheelwright, John Cook, Jos. E. Hart, P. P. Prophet, Henry M. Haslam and B. R. Birchall; Heywood—Jas. H. Worthington and Chris. Christensen; Bury—Jos. H. Downs and Jos. H. Haslam; Middleton—Nephi Larson and Jos. H. Knowles; Eccles—Chas. Tucker and Nephi Moss.

President Wm. J. Facer of the Liverpool Conference spoke of the order in the organization of the Church, and the blessings enjoyed by the Saints.

Elder B. R. Birchall related his experience in becoming a member of the Church. Where the Gospel is understood it will be realized as a real, practical thing.

Singing. Prayer by Elder H. Wallace Boden.

2:30 p.m. Singing. Prayer by Elder C. W. Haws. Singing.

Elder Jos. H. Haslam bore his testimony and said he had enjoyed his sojourn in this land, though the people generally have no desire to change their manner of worship.

Elder Chris. Christensen had learned to love the principles of the Gospel, his experience in the work has been most pleasant, for it is preaching the doctrine of Christ.

Sister Emily Brinton of the Sheffield Conference, said she had left her home to bear testimony to the world of the truthfulness of the Gospel. Exhorted the Saints to be alive to their duties, not to stop at baptism, but do good always.

Elder A. L. F. MacDermott of the Liverpool office, related how he became a member of the Church. He had thought, when he went to Zion, to convert the people to his belief, but was soon convinced that the Latter-day Saints had the Gospel already.

President Lyman occupied the remainder of the session in speaking on the divinity of the Gospel. We are desirous of getting it before the people as a witness. Christ said that it must be thus preached before the end shall come. Joseph Smith was not a reformer, but a restorer. We have no relation to the creeds and sects of the day. God always gives

provisions of redemption before He causes destruction to come upon a people. When the Gospel has been upon the earth, the people were not expected to rely on the dead letter, but the Lord has revealed "His secrets to His servants the prophets." When ministers of the different sects go to Utah, they can only go to convert the Latter-day Saints who are already believing in the doctrine taught by Christ.

Singing. Prayer by Elder Ernest Bramwell.

6 p.m. Singing. Prayer by Elder Nephi Larson. Singing.

President H. W. Naisbitt spoke upon the plan of salvation, portraying the necessity of a man being divinely commissioned before his ministerial works are recognized of God.

President James M. White said that probably this would be his last opportunity of addressing the Saints of this Conference, as he expected soon to return to Zion. Had left his home two years ago for the love he had for the Gospel and his fellowmen. Had much enjoyed the labor, and asked God's choicest blessings upon the people. Said the day would come when the word "Mormon" shall shine with undying lustre, and concluded by bearing a strong testimony to the Gospel.

Singing. Prayer by Elder W. J. Wright.

Monday, 11 a.m., April 15, 1901, at 68, Victoria Square, Bolton, the Presidency and the Elders met in Priesthood meeting. A glorious time was had, the Spirit of the Lord filled the room. The Elders of the Conference gave their reports, visiting Elders also spoke encouragingly. Good, timely instructions were given by Presidents Lyman and Naisbitt.

President James M. White being released to return home, Elder Ernest Bramwell was chosen and unanimously sustained as President of the Manchester Conference.

The choir, led by Brother Samuel Jackson, did remarkably well. The singing elicited many favorable comments. Brother James Blackford, about sixteen years of age, presided at the piano.

H. Wallace Boden, Clerk of Conference.

## DIED.

Browell.—At Wallsend, Northumberland, April 1st, 1901, George Browell, who was interred at the same place April 5th. Deceased was born at Southwick, Durham Co., England, October 24th, 1849.—*Utah papers please copy.*

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